

^{Do they} ~~Half~~ of the world's people go to bed hungry every night. ^{Is this a Christian mission?} ~~Some of them~~ ^{live} here in Atlanta - ~~but most of them~~ ^{in Asia} Africa. Americans feed their dogs better than half the world can feed itself. ^{feeding the hungry is a Christian mission.}

Most of the world's people are sick and in pain. Healing is a Christian mission. When Zaire received its independence in 1960 there was not a single doctor in the whole country. (J.H. Kane, Understanding Christian Mission, rev. p. 312). Yet when Jesus first sent out his disciples in mission, he told them, "preach the kingdom of God and..heal the sick." (Lk. 9:2).

Half of all the world's people cannot read. Literacy and Bible translation ^{are} ~~is~~ Christian missions. The mind learns through the eye more than through any other sense transmission process. "Go ye therefore and make disciples: ^{in all nations... Teaching them... said Jesus. (Matt 28: 19, 20).}

More than half of the world's people suffer from injustice and oppression. The never-ending struggle for human rights, both individual and collective, is a Christian mission. "The Lord.. executes justice for the oppressed; [He] sets the prisoner free [and] lifts up those who are bowed down", says the Psalmist (Ps. 146).

The whole world today, they tell us, teeters on the brink of instant total and unprecedented physical destruction. The making of peace in a warring world is a Christian mission. "Blessed are the peacemakers, for they shall be called the children of God", said Jesus (Matt. 5:9).

If all this is not enough mission ^{to take with you into the next millennium} ~~for 20th century~~ Christians--the struggle against human hunger, ignorance, suffering, poverty, injustice and war--what more can I say? Well, there is one thing I must say. You can do all this in mission, and still fail in the Christian mission. You can do all this, and leave the deepest need of the human heart unmet. Two-thirds of the world's people, after two thousand years, still do not know and believe the good news that Jesus Christ is ^{the Way, the Truth and the Life.} Lord and Saviour. "What shall it profit them," said Jesus, "if they gain the whole world and lose [their] own soul[s]." (Mt.16:26)

Put very simply, the Christian world mission in this 20th century is to break through any barrier that separates any part of the world from Jesus Christ to tell the good news about Him in every possible way, to anyone who will listen. As Jesus used to say, "He that hath ears to hear, let him hear".

● Charles W. Bryan, Foreign Mission Board senior vice president for overseas operations: "World population, standing at above 4.5 billion, has more lost people than lived on earth in the year 1900. If this trend continues, the increase to the year 2000 will exceed the population living on earth as recently as 1980."

- The Commission April 1983, p. 6.

- Samuel Hugh Moffett So what is the mission? Princeton, N.J. I think the best solution is...

I am the way - the Truth - the Life - said Jesus. And he adds with a sense of great urgency - "No one comes to God, except through me." The truth is... And that's an evangelistic mission. That's not "save the world" - or were not really going for anything much of anything -

in governors. (Maine's governor is an independent.)

Jennifer Duffy, who monitors Senate races for the nonpartisan Cook Report, has estimated the Republican pickup there will be limited to "two or three seats."

Duffy noted, "There is no common denominator issue this time."

Amy Walter, who follows races in the House of Representatives

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Iraq bars U.N. inspectors

The Security Council condemns Saddam Hussein's announcement, while U.S. officials meet to consider possible responses. PAGE 4

Gruesome crime

A South River man was charged with shooting his girlfriend, dismembering her, and storing some of the remains in his house. PAGE 40

Pilots agree to pact

Pay raises of 60 percent over five years have persuaded Continental Express pilots not to strike over the busy Thanksgiving holiday. PAGE 38

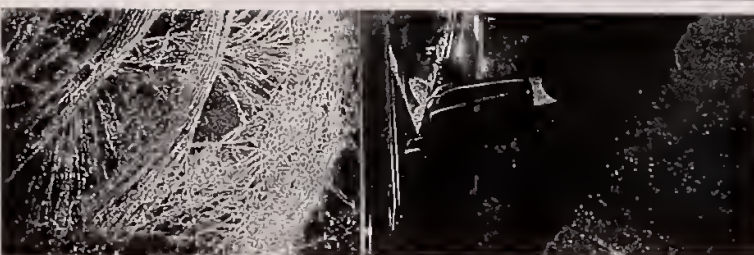
Lexus sports sedans and hard-driven Hondas to D'Andrea's 12-year-old Pontiac. But few car thieves are caught or, if arrested, face serious consequences.

First of two articles

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Only about 5 percent of all car thefts result in an arrest, according to State Police reports. At the same time, jail is not automatic under state law. Absent more serious circumstances, first-time offenders by law do not face any jail time.

Those who are caught also frequently plead guilty in their way to less serious offenses and even those sentenced to jail do not spend much time there, according to a computer-



Lt. O'Connor inspects a stolen and heavily damaged BMW in Newark.

assisted analysis of court data by The Star-Ledger.

Overall, motor vehicle theft rates — mirroring national crime trends — have dropped substantially in the past few years.

In Newark, once ranked the car-theft capital of the nation, the number of car thefts fell by nearly half

over the last five years. Last year, 5,895 cars were stolen in the state's largest city — about 14.5 percent of all the stolen cars in New Jersey — down from 8,000 reported the year before. Auto-theft rates statewide dropped by 11 percent in 1997 over 1996.

But law enforcement officials
PLEASE SEE THEFT, PAGE 16

Missionaries ponder course for new century

Star-Ledger (Newark)
By Steve Chambers Nov. 1, 1998
STAR-LEOGER STAFF

In a garage piled high with boxed textbooks bound for Liberia, three white missionaries from the Society of African Missions in Tenafly stood beside a black bishop from that West African nation.

Since it was founded in 1856 in France, the society has sent priests off to foreign lands, men who braved disease and death to

spread the message of Jesus Christ. The message remains unchanged, but the mission has evolved dramatically.

These days, the church in Africa is headed by homegrown bishops, and Western missionaries are often outnumbered by local seminary graduates fanning out across their continent and into other lands.

"Christianity by nature is a missionary church," Catholic Bishop Benedict Dotu Sekey of Liberia said during a visit to Tenafly last week. "It is hard to draw a demarcation

between the local church and the missionary."

Sekey, converted by missionaries in his small hometown outside of Monrovia, is a symbol of the changing church in Africa.

"Our philosophy since our founding was always to work ourselves out of a job," said the Rev. Brendan Darcy, vice-provincial of the society's U.S. headquarters. "We came to build up a local church."

Catholic and Protestant missionaries
PLEASE SEE MISSION, PAGE 26



PHOTO BY SCOTT LITUCHY

Bishop Benedict Dotu Sekey, left, of Liberia and Rev. Brendan Darcy walk through the museum in Tenafly.

SPORTS

Another comeback win for the Knights

A 15-point second half helps Rutgers reach the 500 plateau with a 21-10 victory over Temple.

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NEW JERSEY

Turning day care into preschools

Officials from needy schools are ready with plans for educating 3- and 4-year-olds.

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Meditation and retreat centers lure those who find getting away from it all harder than ever.

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Mission

CONTINUED FROM PAGE ONE

**Saving souls
in new century**

from the West have done a lot of soul-searching in the past decade about their historical role in the developing world. They examine the racism and superiority of their past, as they work harder to build partnerships with people in the developing world.

Last week, representatives from some of the world's largest Christian relief organizations huddled with aca-

demics and other experts at Princeton Theological Seminary to discuss better ways of conducting mission work in the next century.

"To be honest, most of the mission boards of the (Protestant) churches sent out missionaries in the last 150 years to first convert and then establish schools, hospitals, colleges and seminaries," said Max Stackhouse, a professor of Christian ethics at the seminary who helped organize the conference. "That's all done, so the mission, in the sense of sending people over for lifetime service to Zimbabwe, that's over."

The 120 experts who gathered in the red-stone buildings of the seminary Wednesday, Thursday and Friday talked about everything from Christian-Muslim dialogue to Third World debt. They discussed environmental programs, peace initiatives and advances in medicine and women's rights.

But all these topics came under the broader umbrella of mission work in the next century — proof that times have changed. The discussions were woven with an underlying belief that politics, economics, even religion, fail to have lasting impact if they aren't based upon deep faith.

Much of the mission work these days is being done by huge, non-governmental organizations (NGOs in the lexicon of the industry), whose evangelizing differs greatly from the Bible-toting style of past missionaries.

"Part of the problem we face is, historically, the church in mission only brought part of the Gospel," said Rev. Tim Dearborn, a top official at World Vision, a Christian relief organization that co-sponsored the conference. "There is evangelism and saving souls, and that's fantastic. There is social justice, and that's fantastic. Seldom have we sought to embrace a community with both arms."

While it often collaborates with local churches, World Vision has funded programs run by Muslims in places where Christians are a small minority. Last year the organization raised more than \$300 million in the United States, and spent it on thousands of projects in 103 countries.

For all its innovation, introspection and study of mission issues, however, World Vision believes there is a place for the traditional mission model, albeit with a modern spin.

"The needs in our world are so vast, and we need such massive de-



PHOTO BY SCOTT LITUCHY

Rev. Jim Gessler, left, and Rev. Terry Doherty pack cartons with books at the Society of African Missions in Tenafly. The books, to be sent to Liberia, were donated by the Paramus School District.

velopment of the right people to the right places, that there is still a great need for full-time missionaries," Dearborn said. "In the Balkanized world we live in, any team needs to be more ethnically mixed. I hope the day is coming to a close where the only mission team in the community was made up of Americans."

A recent study by Fuller Theological Seminary in California reported that by sometime next year, the number of missionaries from the developing world will outnumber North American and European missionaries. The number of U.S. Catholic missionaries has fallen steadily from a peak of 9,655 in 1968 to 4,164 in 1996, but local converts are more than making up the difference.

Turning the stereotype of Western missionizing on its head, new missionaries from the developing world have even begun to bring their message of faith to the United States.

"It's just the same way they go to Africa with a message," said the Rev. Stephen Gyermeh, a native of Ghana whose non-denominational Pentecostal Church of the Living God has grown to six churches in New York, Maryland and California. "The Lord sends them there. The Lord sent me here."

The changing face of missionary work is being driven by dramatic growth of Christianity in the developing world, the result of successful Western missionizing in the past. Protestantism is exploding in the de-

veloping world, and roughly 600 million of the world's 1 billion Catholics live in Latin America, Africa and Asia.

In combination with modern problems — everything from the AIDS epidemic to refugees to massive famine — the changing complexion of the church has prompted Western missionaries to think more seriously about how they do business. Many groups agonize about how their wealth can appear to be bribery, their projects institutions of power that divide poor communities into haves and have-nots.

"We need to present the Gospel in a way that it is a free invitation, without despising or belittling other religions and certainly not buying people," said the Rev. Stephen DeMott, publisher of Maryknoll Magazine. "One hears about briefcase missionaries, who go around with money, scholarships, housing or food."

The missionary life, however, still is often perilous.

Since the civil war began in Liberia a decade ago, five nuns and two priests have been murdered. But, the Rev. Terry Doherty, an American missionary who has worked there, said he feels safer on the streets of Monrovia than in New York, invigorated by the vitality of a people in distress.

"The church is growing faster in Africa than anywhere else, and this pushes us out in some sense," he said. "It's not the so-called Western mission territory of years past, but the sense of going out into the world, that will always be there."

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MISSION AHEAD
A Christian World View for the Seventies

^{I find it}
~~It~~ is a little hard to believe that only 60 years ago, Walter Rauschenbusch, the flaming prophet of the new theology of the twentieth century could look around him at the world of 1912 and declare with satisfaction, "The longest and hardest part of Christianizing the social order has been done." (Christianizing the Social Order, p. 124). It was an age of hope. Too much hope.

What a contrast today. One of our ~~day's~~ most respected prophets of the new theology, Paul Tillich, has said just the opposite [of Rauschenbusch.] "There is no hope," he says. "There is no hope for a final stage of history in which peace and justice rule."

The Bible as usual is better balanced than any theologian and it is in the Bible that in addressing the Mission of the Church around in the 1970s, an major call is not to convert the world, we're here for that kind of mission. No, it seems - me the Bible is not about evangelism.
Will you forgive me if I suggest that most evangelical thinking about the Church's world mission is still a reaction against Rauschenbusch's un-Biblical optimism. *We've spent the last four decades converting. That's one strong Biblical emphasis. But there aren't many optimists left. So perhaps it's time for a look at what does the Bible have to say about that?*
whereas, if you are going to react, what you ought to be reacting to today is ^{today's} ~~Tillich's~~ un-Biblical over-pessimism.

There are three popular, pessimistic views of the world today to which I take strong exception. It is almost axiomatic in some circles:

1. First, that the human race is near its end.
2. Second, that if, somehow, the human race manages to survive, at least the Church is near its end.
3. Third, that if, somehow, Christianity manages to survive, at least the missionary movement is near its end.

What I want to dare to suggest [tonight] is that these [three] axioms of despair are ^{not Biblical} neither Christian nor true. Not a single one of them.

1. The first gloomy ^{agreement} axiom permeating much of today's thought is that man is about to commit suicide.

"The curse of modern man," said Newsweek recently (Jan. 26, 1970, p. 23), "(is) continually to confront new possibilities of self-destruction." It is no surprise to find that it thinks the three most ominous of these "new possibilities of self-destruction" are nuclear weaponry, the population explosion and pollution. Any one of the three can kill us. Anytime.

They are not too new, however. 1900 years ago the Seer saw, and "behold.. a white horse.. a red horse... a black horse." The riders in the sky. The horsemen of the Apocalypse: famine, war and plague. And there was a fourth horseman who rode a pale horse, and his name was Death. (Rev. 6: 1-8). I'm not about to tell you that I've found my pattern for the 1970s in Revelation 6. All I want to say is that the riders in the sky are riding very close. We probably live closer to death today than the human race has ever lived before.

Even the slowest of these deaths, death by pollution, is coming down-wind fast. Lake Erie is already dead. And the passenger pigeon, and the brown pelican, and the Carolina parakeet. Oil slicks are taking the life from the ocean. Noise and smog are attacking man. ^{The air is fouled all the way from Seoul to Constantinople} It's a lung disease, emphysema, that is the fastest-growing cause of death in the United States today. ^{the young people are} (Ibid) Listen to what youth is singing: "American city..very pretty..But two things you must beware.. Don't drink the water; .Don't breathe the air.. Pollution, pollution..You brush your teeth, and use tooth-paste..Then rinse your mouth with industrial waste". It's the plague. The rider on the white horse.

A second horse is black: famine. If we don't choke to death, we'll breed and starve ourselves to death. It took 1650 years from the birth of Christ to double the world's population (from 250 million to 500 million). Now we do it every 30

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years , and we may soon be doing it every 10--doubling the entire population of the world every ten years. For my part of the world that means unimaginable disaster. We already have populations swollen beyond all calculation. China has 700 million people. Or is it 900 million. Experts have given us both figures. That is a margin of uncertainty of 200 million people. Please note that that margin of uncertainty is as great as the entire known population of the United States. Simply by populating the Chinese can crowd everybody else off the globe.

But before that happens the world will starve to death. As early as ~~the~~ the mid-70s, says Dr. Paul Ehrlich, the Stanford biologist, the world's "time of famines" will begin, such massive and prolonged famines as the world has never seen before.

But still the quickest way to end the human race, of course, is by the bomb. The rider on the red horse is war.

On the other hand, there is always the disappointing possibility that the end will not be dramatic at all. That man will simply come unwound:--a hundred little unended wars, a thousand little bombs, a million computers all going wrong at once, a billion traffic jams, three billion nervous breakdowns--and poof, the end. More like a Chinese torture death, the death of a thousand little cuts, than clean atomic annihilation.

This is the way the world ends,
This is the way the world ends,
This is the way the world ends,
Not with a bang, but a whimper.

In a world without hope, on the edge of the abyss, what is the mission of the church? Is it to add doom to doom, and threaten judgment. I do not think so. It may have been appropriate in the dear, dead days of inevitable progress and

Walter Rauschenbusch. It is no denial of judgment to hold out hope, and what our world most needs to hear about these days is hope.. And if it doesn't hear of real hope, how easily it turns to the false: Listen to its songs:

"When the moon is in the seventh house,
And Jupiter aligns with Mars,
Then peace will guide the planets
And love will rule the stars."

That's what the world wants and will never find in the stars. But that is what the gospel offers. And our mission is to tell the world about it. In a world that fears the end of man, the Spirit in the 70s calls for a mission of hope, and a ministry of service.

Let it begin with a Christian recovery of confidence in man, and Christian involvement in all man's fears and problems. Don't call that unevangelical. It is Biblical. ^{Bible's} The Christian doctrine of man is not pessimistic. ^{It's the world that is pessimistic} The Bible says four important things about man, mostly good, some bad, but the total is a vote of confidence, not non-confidence. First, man is made in the image of God. Second, he sinned, and is a sinner. But third, God became man. And so, finally, man is gloriously redeemable. ~~As a~~ It was as man that ~~God~~ Christ conquered death, and as Christ's man I share in that victory, and my mission is to be carried out in the confidence and joy of that victory. "It is to triumph we are summoned," says John Calvin, who was not unaware of man's depravity. "(We) contend with intrepidity (even) against death." (Inst. 2.15.4)

The Bible's plan for the 70s is a war to the death against death. John Owen *The death of death in the death of*
Your mission in the 70s, ~~then~~ is a war for the world against death. Against *It = gospel.*

all the deaths that face the world, against pollution, famine and war, as well as deeper against the death of the soul. It is both/and, not either/or. Pollution is unChristian, whether it is of the environment or the body or the soul. All three belong to God. And Bread is a Christian symbol, both as it feeds the body, and as it feeds the soul.

Peace is a Christian word. How dare you lose it to the New Left.

So this is the first part of your mission ahead. Spread the good news that man is not doomed to die. Help him live, and give him hope.

II. The second deadly axiom is this: even if, somehow, man survives, Christianity, at least, is near its end.

The church, said one reply to a Presbyterian Church of Canada survey, "is a grand old dowager, nearly dead, mostly deaf, half blind, (but still) smiling sweetly... hardly a word to say, and capable of little effort." (New World Outlook, Mar. 1970
~~July 4, 1969, p. 38~~). Only one-third of America's Protestants any longer regularly attend church. (Nty. Today, July 4, 1969, p. 38).

Paul Schilling in his God in an Age of Atheism calls our day "a time of doubt and unbelief more extensive and radical than anything experienced in the Western world" in this century. He traces it philosophically back to the atheisms of Feuerbach and Marx and Nietzsche, and on to its popularization in Marxism and Freudianism and atheistic existentialism and scientific humanism. I saw it not so academically in China. I saw the communists take away from us a third of the world, a part of the world we had been trying to win for Christ for 1300 years, and they took it ~~away from us~~ it away from us in less than thirtyk. The Christian church is retreating outnumbered and outfought before the greatest onslaught it has suffered in 1300 years, since Moslem warriors swelt across North Africa to rip away and destroy one-half of the Christendom of the 7th and 8th centuries. But that was only a geographical, horizontal loss. Today's losses are not only geographical, as in China, they have cut down into the very nerve centers of Christendom and are taking away from us our two

most strategic reserves, our intellectuals and our youth.

No wonder they say the church is near its end. In such a day, then, what

is the essence of the Christian mission. The second call of the Spirit in the 70s, I

believe, is a call to revitalization of the center, and a reversal of the retreat. Its a call to revival and evangelism, and it

We had better begin where the defection is worst, with the world of the

intellectual, and the world of ~~youth~~ youth. I am sure you are aware that that

these are ~~precisely~~ probably precisely the two worlds ~~where~~ which most baffle the

← evangelic. You'd better un-baffle yourselves pretty quickly, or you won't have

much of a mission. Vergil Garber told me just this morning that for every page

of Christian theology produced by evangelical theologians in Latin America, the

radical wing of the church is producing fifty pages. You have a real mission cut

out for you.

When I am most discouraged

But is Christianity finished? Don't you believe it. In my darker moments I

like to recall the story of Elisha and his servant. *II Kings 6:14-17. Today, when the problems of the future sweep down on us* Christians are servants, but they *take a Syrian army, too many of us react like the servant, not the prophet. We look about helplessly, with our hands, and say, "Alas..."* have no business acting like Elisha's servant. He took one look at the Syrian hosts

~~and gave up.~~ "Alas, what shall we do." And Elisha just said, "Look. Open your

eyes. "And the servants eyes were opened and behold the mountain was filled with

horses and chariots of fire round about them." And the prophet said, "They that be

with us are more than they that be with them."

In the 70s, when the enemy pours in like a flood, don't give up. Open your

eyes, *to* the horses and chariots of fire, ~~take~~ the Spirit. Where he is at work, minorities

have a way of turning amazingly into majorities. Ever since Pentecost. *Even among intellectuals.*

Even among the young. In North America and Europe you may be still retreating, but in my part of the

world the church is *dependently on the* moving the other way. *As a result of the whole thing*

Are the young buck in turtle-neck sweaters? But sermon - balanced, Biblical

Take Africa, for example. Ten years ago Christian statesmen, studying the trends, gloomily conceded that we had lost Africa to Islam. The Crescent was driving our the Cross, steadily, from north to south. And the Mohammedans were missing the communists were picking up. Worst of all, in the extreme south, it seemed almost as if Christians themselves were doing everything possible to make Africa non-Christian. Can you imagine anything more absurd than white racism as a missionary strategy for winning Africa for Christ. We were not only losing Africa, we deserved to lose it.

That was ten years ago. Today, suddenly, the picture is completely reversed. A whole series of Christian breakthroughs has dramatically reversed the trend. Dave Barrett, the genial evangelical Anglican expert on African national churches predicts that in another ten years Christians will match the Moslems in numbers, and in twenty they will be ahead of them. Already one-third of all African church members are first generation Christians, new Christians. By the year 2000, Barrett says, there will be 350,000,000 Christians in Africa, which, incredibly, is more Christians than there are people in Africa today. (1968: pop. 305,000,000; and Christians 68,000,000)

Here in the "Christian" West, he estimates that in the 100 years from 1900 to 2000, the church will have doubled in size, which means it is not keeping up with the population growth. But in the "third world" of the younger churches, mission churches, in that same 100 years the number of Christians will have multiplied 17 times (from 67,000,000 to over 1 billion). And Christianity, incidentally, then, will be colored, not white.

They say that Indonesia is the fastest growing church in the world today. When I looked last, it had 4 million Christians. But just this week I looked again

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and the figure was 10 million. The second fastest growing church, they say, is Brazil. They can't claw out a ir-fields fast enough for gospel planes to keep up with its growth. The fastest growth has been among the Pentecostals.

Any mention of fast growing churches must include Korea. But change your image of the mission field if you think of it still in terms of lonely pioneers beating through the jungle in pith helmets, converting a cannibal once every few years. My mission field is Seoul, Korea, the tenth largest city in the world. My office is on the eighth floor of a ten-story building, the Christian Center Building. Today we have 600 Protestant churches in that one city alone. The Protestant community of Korea has probably suffered more from wars (two of them, and one is not yet over), from church splits (where else in the world do you have a Jesus Presbyterian church and a Christ Presbyterian church, and Jesus is not speaking to Christ!), from persecutions (first by Japanese Shintoists, then by Russian, Chinese and Korean communists)-- it has suffered more such crippling blows, I believe, than any other church in the world. If any have a right to despair, the Koreans do. Yet I have to come back to over-protected, affluent America to hear people whine about the death of the church. Not in Korea. There, despite all that it has suffered, the Korean Protestant community has doubled in size every ten years since 1940, right through all its troubles. So, the church is not about to die. It is tougher than you think. It is time you stopped feeling your pulse, and got out of bed, and joined us once more in mission, out in Asia, and Africa, and Latin America, not to mention your own great call to revitalization.

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Is the Day of the Missionary Over? Matt. 28: 18-20.

It's not a new question. The Reformers themselves — Luther and a good many others asked it themselves — and for the most part answered it, "Yes — the apostles have already preached the gospel to all the world", and were too busy anyway, inside Christian Europe, fighting the battle of the Reformation against the Pope, and left the rest of the world to the Catholics. We can be forever grateful that the Catholics, for all their faults, took their mission to the whole world seriously. And I'm rather proud that our own Presbyterian John Calvin did send a mission to the New World, to Brazil — it failed, but at least he tried.

It was 250 years later before Protestants in any large numbers began to take world missions seriously. In 1792 William Carey, a part-time shoemaker, part-time teacher and weekend Baptist preacher discovered the Great Commission in his Bible. He had invited a group of English Baptist ministers to a discussion and proposed as the subject: Is the command of Christ to his apostles to carry the gospel to all nations still binding on us as His ministers? And you remember the story, how an older ~~minister~~ minister rebuked him, "Young man sit down .. When God ^{chooses} ~~wants~~ to convert the heathen, he'll do it without you or me?" And Carey refused to sit down. He simply read the text:

"All authority ^{in heaven and on earth} has been given to me. Go therefore and ~~preach~~ make disciples of all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, even to the close of the age

If you want to accept the promise that He is with you, to the end of the age; you'll have to accept the Command. "Go —

But the Command and the promise are binding — to the end of the world. The day of the missionary will never be over.

THE MISSIONARIES' FUTURE IN KOREA

Last month we looked back into the glorious past of the Korea Mission; today we are supposed to look ahead. I've been practicing for a long time for this: making predictions, taking the long view, seeing the big picture. On last April 18, for example, I soothed the fears of guests we had invited to dinner by telling them not to worry about the noise in the streets. "Students are always noisy and restless at the beginning of a new school year," I said, clinching with that one bod flash of insight the right to speak with complete confidence about the future.

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Let me give you a more serious example about the folly of making predictions about anything to do with the church in Korea. Last year when the Seung Dong radicals split the church and left us I was quite sure, and said so, that this would sooner or later bring us closer to the ROK Presbyterians (the so-called liberal schism). And last December when the Seung Dong faction united with the Koryu Assembly, my conviction was further strengthened. If the two right-wing factions could unite over on the far right, surely our two groups nearer the center should be able to find a way of reconciliation. But what happened. In the current NCC impasse, ROK filibustering has so alienated our delegates that we are driven as far apart as we ever were, and now, lo and behold, it is ~~xxx~~ our most recent bitter enemies, the Koryu--Seung Dong leaders, who have come with soft words, "Why not let bygones be bygones, and get back together again." It is just the opposite of my predictions. We're now nearer the Koryu Presbyterians than to the ROK Presbyterians.

It should be quite obvious, ^{however} ~~therefore~~, that you picked the wrong man if it is a prophet you're looking for. What you really want to know, I suppose, are the answers to questions like these:--

1) Do missionaries have a future? Aren't we supposed to fade away with the steam engine and the empire builder and the white supremacist?

2) If we do somehow survive into the new age, what are we supposed to do? We are told rather sharply every year or two what not to do. Tell us, for a change, what we can do and what we ought to do.

All our questions, ~~really~~ about the future, really, revolve around these two basic ~~questions~~ points: the missionary, and his mission. What is he going to be, if anything; and what is he going to do--in Korea?

First, the missionary. I do not share in the general gloom about the future of the missionary. I predict that he will be with us for a long, long time--even to the end of time, perhaps. What else are the two witnesses of Revelation 11 but missionaries? Prophets, yes, but missionary prophets, for John tells us that they have a message of concern to "the peoples and tribes

and tongues and nations". They're not popular, these two missionaries. They are killed. But God does not therefore abandon his missionary work. He sends the same two missionaries back again.

I'm tired of articles about the end of the missionary age, and the decline of the mission. Statistically, missionaries are surging ahead today in their most impressive "great leap forward" since the days of the Student Volunteer Movement. In the last ten years, confounding all the prophets of doom, the number of foreign missionaries from North America has almost doubled. It has increased 81% since 1950. Six years ago David Paton predicted darkly that the missionaries would be out of India in five years. Today there are more missionaries in India than ever. There are now 42,250 Protestant foreign missionaries, the largest number in history. That represents an increase of 3,600 in just the last two years, since 1958. And lest you say, "That's all very well, but we're not growing; all the growth is on the lunatic fringe over with the sects and the dissidents", I would like to point out that in the most significant statistical column, the number of new missionaries sent out in the last two years, while it is true that the Seventh Day Adventists are first with 546, the Adventists are no longer out on the fringe, they have become associate members of the Division of Foreign Mission of the National Council of Churches --and while they are first, it is the Methodists who are second, with 300, the Southern Baptists who are third with 281, and the United Presbyterians who are fourth with 234. ¹ ~~xxxxxx~~

(Protestant
USA -
but Korea

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Well, a good many people do, as a matter of fact, in spite of the statistics.

Here is a part of a letter from one of our missionaries (not in Korea) to Dr. Leber as he ~~resigned~~ sent in his resignation not long ago: "May I leave a parting recommendation on mission policy, for whatever it is worth. It rests on the premise: the policy of employing missionaries for life is outdated, ~~with the possible exception of pioneering regions where Christian work has to start from scratch.~~" ⁴

That comes from a missionary. And many a national Christian in the younger churches would agree. Do you remember when mild and gentle Harold Taylor of the little Church of Christ mission here went on furlough last year, how he was seen off at the airport by a surly group of Christians brandishing a sign, "Dictator Taylor, go home.!!". At the seminary last year we found pasted up on the walls a broadside, signed by "The Student Alliance for the Purification of the Church", and the part that caught my attention was

1. Missionary Research Library, Occasional Bulletin, Nov. 23, 1960, Vol XI, 9, but some
2. of the increase is due to more complete statistics available in 1960.
- 3.
4. Letter, ~~xxxxxxxx~~, Nov. 24, 1954

this: "...it was the Northern and Southern Presbyterian missionaries who were the leaders in splitting the church, bringing us to this sad pass, so they must go home..." ^{And I} ~~hear that~~ at the reconciliation conference on Thursday night, it was the problem of the missionary that posed the first threat to reunion. Reunion, insisted the Seung Dong--Koryu negotiators will be possible only if all contact is broken off with the missionaries. The older missionaries, they said, are all right, but the new ones coming out are too liberal!

The general argument ~~widely heard these days~~ against the missionary rests on three basic propositions:--

- 1) The day of the professional missionary is past; every Christian is a missionary.
- 2) The day of the foreign missionary is past; there is a church now in every land and it is the business of that church to evangelize its own territory.
- 3) The day of the Western missionary is past: Western missions are fatally associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism. Its time to wipe the slate clean and make a new start.

Now there is a good deal of truth to these three propositions, more so than we missionaries like to admit sometimes. But as arguments to abolish the missionary, every one of them is illogical and fallacious.

I. Take the first one: the day of the professional missionary is past because every Christian is a missionary. That was the argument that ^{simply} killed the Student Volunteer Movement. It is an attack on functional distinctions in Christendom. What is the difference, really, between the home missionary and the foreign missionary? Only that the foreign missionary, they said, is the missionary with the halo and the furlough. ~~Unfair!~~ And why distinguish between the missionary and any other kind of full-time Christian worker--minister, for example. The minister is as much of a witness as the missionary. For that matter, why reserve the label, "full-time Christian worker" for the professionals? Aren't laymen supposed to be full-time Christians? Abolish these invidious distinctions, they said, and return to the Reformation principle of the priesthood of all believers.

It sounds fair and democratic and plausible enough, but its kiss is the kiss of death. "The priesthood of all believers", you know, wiped the priesthood out of the Protestant church (I'm speaking ecclesiastically, not theologically). Much the same thing happened with the Quakers. "Every Christian is a minister", they said, but the result was not really to make every Christian a minister, but to abolish the ministry in the Quaker church.

The slogan "Every Christian is a missionary" is a practical fallacy, for actually, functional distinctions in ~~the~~ Christian service are an absolutely necessary tool for effective action. They are as old as the Christian church itself:

"Now you are the body of Christ", says Paul (I Cor 12:27-29), "and individually members of it. And God has appointed in the church first missionaries (the Greek word is 'apostles'), second prophets, third ^(the Latin is missionary)

1. The full quotation is "We welcome mission work, but it was.....so they must go home and new missionaries must come who will be able to work under the church"

For the church is not dead yet. In fact, it will never die. Listen again to some good news from the Word of God. *It has an everlasting Head & it*

Actually, The Bible does not have too much to say about the church as such, but what it does say is good news, not bad. Let me summarize it in just six phrases:

1. It is built on a rock. Matt. 16:16-18.
2. It can be laid waste. Acts. 8:3
3. But our mission is to build it up. I. Cor. 14:12
4. It has an everlasting Head. Col. 1: 15-20
5. It also has its weaknesses. Rev. 2: 1, 4-5.
6. ^{at the end} But ^{the} at the end, [when history is rolled up like a scroll, the church still stands, still lives, still speaks, still extends to all the old invitation which is always new: "The Spirit and the Bride say, 'Come'."] Rev. 17:22.

When you begin almost to believe what so many are saying, that the Church is dead, read through again what the Bible has to say about the Church.

The very first reference will cheer you up. Matt. 16: 16-18. "On this rock I will build my Church, and the (gates of hell) powers of death shall not prevail against it." However you want to exegete ~~that those wonderful words~~ that familiar text, you cannot rob it of its overcoming not of abiding confidence. ^{the church is built on a rock,} not sand, ^{nothing not hell,} ~~nothing not hell, or Hades,~~ or Hades, or all the powers of death shall prevail against it.

But the second reference is not quite so cheerful. Acts 8:3. "But Saul laid waste the church.." The church cannot be killed; but it can be laid waste. Don't get too Pollyanna optimistic about it. The promise that "the Gates of Hell shall not prevail against it" is no guarantee of local immunity. It was made to the Church, the Body of Christ, not to the United Presbyterian Church in the U.S.A. And you could die. But don't give up too soon. Take another look at who is laying waste the church in Acts 8. A young intellectual, named Saul. We've always had trouble with intellectuals, haven't we. But remember what happened to Saul; don't neglect your mission to the intellect; and if God so wills, today's church-wasters can be tomorrow's church-builders.

A third reference is not for intellectualists, but for Pentecostals. I Cor. 14:12x 5b, 12. "He who prophesies is greater than he who speaks in tongues, unless someone interprets, so that the church may be edified... since you are eager for manifestations of the Spirit, strive to excel in building up the church." Sometimes our mission is to convert those outside, who are laying waste the church. Sometimes it is to guide and redirect those inside who are tearing it down. But either way, never write off the troublemaker as irredeemable, whether it is the radical outside, or the Holy Roller within. We need both to be used by God "in building up the church." It's easier of course to give them up. (Dillinger, in the Fullerton Ave. Presb. Ch., was a torment to his old lady S.S. teacher. "Young man, don't you ever come back". So he didn't. When he was shot in the old Biograph theater, a block away from the church, years later, the S.S. teacher, older and wiser mourned. "I gave him up too soon. What I should have done was to ignore the others and concentrate on him".)

The day of the western missionary is not over - not as long as western churches intend to remain "real churches" Real churches have missionaries. But we have new partners - the churches of Africa, Latin America and Asia. There are today 15,000 missionaries at work around the world from the younger churches of these three continents.

And Asia is ~~still~~ still the greatest challenge to them all, for Asia is still a continent unreached for Jesus Christ. Buddha was born in Asia. And Asia has more Buddhists than any other continent in the world. Confucius was born in Asia. And Asia has more Confucianists than any other continent in the world. Mohammed was born in Asia. And Asia has more Muslims than any other continent in the world. Christ, too, was born in Asia. But Asia has fewer Christians, and a smaller percentage of Christians in its population than any other continent in the world. Only 3% of Asia is Christian.

The challenge today is, ^{basically} no different from what it was 2000 years ago. "The harvest truly is plentiful, but the labourers are still too few." But we have new partners - and that is one of the most significant signs of hope ~~that~~ that the world mission of the church has seen in the last 250 years. Don't give up the mission - but Don't try to do it alone

PROPHET AND PARTNER: THE MISSIONARY'S FUTURE ~~IN KOREA~~

- Samuel H. Moffett

I have considerable experience in this.

Last month we looked back into the glorious past of the Korea Mission; today we are ^{asked} supposed to look ahead. ~~I've been practicing for a long time for this: making predictions, taking the long view, seeing the big picture. On last April 18, for example, I soothed the fears of guests we had invited to dinner by telling them not to worry about the noise in the streets. "Students are always noisy and restless at the beginning of a new school year," I said, clinching with that one bod flash of insight the right to speak with complete confidence about the future.~~

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First, the missionary. I do not share in the general gloom about the future of the missionary. I predict that he will be with us for a long, long time--even to the end of time, perhaps. What else are the two witnesses of Revelation 11 but missionaries? Prophets, yes, but missionary prophets, for John tells us that they have a message of concern to "the peoples and tribes

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Here is a part of a letter from one of our missionaries (not in Korea) ^{to our Board} ~~to Dr. Leber~~ as he ~~resigned~~ ^{a few years ago} sent in his resignation not long ago: "May I leave a parting recommendation on mission policy, for whatever it is worth. It rests on the premise: the policy of employing missionaries for life is outdated. ~~(with the proviso to encourage a few more years of service, but no more work to start from 1960.)~~ End of quote. End of missionary!"

That comes from a missionary. And many a national Christian in the younger churches would agree. Do you remember when mild and gentle Harold Taylor of the ~~little~~ Church of Christ mission here went on furlough last year, how he was seen off at the airport by a surly group of Christians ~~brandishing~~ brandishing a sign, "Dictator Taylor, go home." At the seminary last year we found pasted up on the walls a broadside, signed by "The Student Alliance for the Purification of the Church", and the part that caught my attention was

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this: "...it was the Northern and Southern Presbyterian missionaries who were the leaders in splitting the church, bringing us to this sad pass, so they must go home..." ~~And~~ I hear that at ~~the~~ reconciliation conference ~~on~~ ^{Recently} ~~Thursday night~~, it was the problem of the missionary that posed the first threat to reunion. Reunion, insisted the Seung Dong--Koryu negotiators will be possible only if all contact is broken off with the missionaries. The older missionaries, they said, are all right, but the new ones coming out are too liberal!

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The slogan "Every Christian is a missionary" is a practical fallacy, for actually, functional distinctions in ~~the~~ Christian service are ~~an~~ absolutely necessary ~~tool~~ for effective action. They are as old as the Christian church itself:

"Now you are the body of Christ", says Paul (I Cor 12:27-29), "and individually members of it. And God has appointed in the church first missionaries (the Greek word is 'apostles') second prophets, third

(but Phillips translates it 'special messengers'; the Latin is 'missionary')

The full quotation is "We welcome mission work, but it was...so they must go home and new missionaries must come who will be able to work under the church"

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teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers....?"

Are all missionaries? No. ^{the} Don't let that argument shake your faith in your function and your future. ^(That every Christian is a missionary) ~~There is a specific place in the Church of Christ for you.~~

The second argument is, "The day of the foreign missionary is past because there is a church now in every land, and it is the business of that church to evangelize its own territory."

This argument is not only un-Biblical, it is un-ecumenical, and that is a pretty powerful combination working against it these days. In essence, it is a reversion to nationalistic regionalism. America first! Let the Americans evangelize America! Or Egypt first. Let the Copts evangelize Egypt. ^{is this?} ~~This is a bright pattern for a new day.~~ ^{no less than} This is a descent into what Bishop Stephen Neill of the World Council of Churches calls "the pit of ecclesiastical nationalism". ¹

^{be ware of tamper with} ~~Don't tamper with~~ the Great Commission. It does not read, "Go ye into all the world...unless there is already a church there." There was a church in Rome, but Paul went to Rome, ^{and} ~~it~~ was the climax of his mission. There was a church in England when Augustine went to Canterbury, ^{but his mission} ~~and it~~ was no betrayal of missionary policy; it was one of the great turning points of English church history. There was a church in India in 1708 when Ziegenbalg went to Tranquebar. It was the beginning of the modern missionary movement.

^{what kind of argument is} ~~The existence of the church in every land is no kind of an argument against the future of the missionary.~~ ^{exists} ~~First this question has to be answered: Does it does~~ ^{but that is no argument} ~~church is it true that the younger churches no longer need the foreign missionary?~~ On the answer to that question rests your ~~immediate~~ ^{future}. My own strong conviction is that the missionary is still needed. The existence of the church has changed your future; ^{but} it has not abolished it.

The younger church needs the missionary, first, because of the immensity of the task it faces.

I know of no church in any land in Asia, Africa or Latin America which is in a position to grapple alone with the overwhelming ~~evangelistic~~ ^{opportunities} of the next two generations. The population of the world, ^{I am told} ~~as we are often reminded,~~ is exploding at the rate of about 50 million people a year. Only 5 million of the population increase is in the so-called Christian lands; there is a 45 million increase (not new births, but net increase of population) in the ~~so-called non-Christian~~ lands of the younger churches. ^{yet} ~~And comfortable Christians in their huge Western churches say to the tiny little struggling churches across the sea: "5 million; is our responsibility; the 45 million is yours."~~ ^{but I take care of my} ~~There is a church in every land and it is the business of that church to evangelize its own territory."~~ Nonsense.

The younger church needs the missionary, second, because of its own weaknesses.

1. Stephen Neill, The Unfinished Task, p. 92

If this is true, then the annual increase of population in these lands is larger than their entire Protestant population.

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We are suffering at the moment, I think, from an over-correction of our missionary perspectives. We Western missionaries, inheritors of old patterns, need to be reminded of the rise of the younger churches and of the changes ^{this fact} that requires in our missionary patterns. What is just as much needed today is a long, hard look at the strengths and weaknesses of these new partners of ours, the younger churches.

I have been reading a paper by Dale Foster, one of our Africa missionaries, entitled "The Fraternal Workers' Dilemma".¹ "In the ecumenical language of the new day," he says, "it sounds fine to speak of the newly independent national church as being 'young, vigorous, progressive and vital'. (But) what is the real picture...?"

"At Sakbayeme...primary school teachers...refused to teach a Sunday School class unless they are paid... Our hospital medical assistants who serve in the name of Christ are demanding money on the side from their patients... The destitute, penniless patients of our Leprosy Colony...actually (gave) more money to the Lord during the year in their little chapel than all of our highly paid medical assistants, school teachers and station employees together had given in the big station Church... We see a Church torn by divisions and old tribal conflicts, hatreds and jealousies. The internal struggle for power now going on among the Church leaders is obvious even to outside observers....

"What has gone wrong? Where is the transforming power of the Gospel? Why don't we have a strong, virile, evangelistic Church, as in Korea, for example?"

The stinger is in the last sentence: "Why don't we have a strong, virile evangelistic church, as in Korea?" Among the rising younger churches, is Korea the model and the ideal? If so, then as far into the future as I can see right now the younger churches are going to need all the help they can get. Spiritual help, ^{primarily} is. There will always be a future for that. And this is as good a time as any to remark that the missionary who brings financial help, or even organizational help, into such a situation without spiritual help, does not belong in the future. ~~It is a pity that the purpose of the missionary is not to bring spiritual help, but that it needs missionaries like us.~~

The third general argument against the future of the missionary goes like this: The day of the Western missionary is past because Western missions are fatally associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism.

^{That is} This is a fallacy, too. Missions, ~~it should be pointed out sometime,~~ were fought all the way by the imperialists. "To get to India," says Lamott, "Carey had to sail in a Danish ship; to get to China Robert Morrison had to go to America"--all because of the roadblocks with which the imperialists tried to hem in the men they sensed were their inevitable opponents, the missionaries.

But if missionaries are really going to fit into the future we are going

1. Dale Foster, "The Fraternal Worker's Dilemma", address, Elat, Aug. 6, 1959
2. Willis Lamott, Revolution in Missions, N.Y., 1954, p. 117

The younger church, then, needs the missionary. That does not necessarily mean, however, that it needs missionaries like us.

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to have to stop defending ourselves all the time and learn to accept criticism as well as give it. Precisely to the extent that we are still associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism, we will have no future.

~~Do you ever find yourself asking, Am I tolerated here only because I bring money with me? Do you ever find yourself thinking, They can do that if they want to, but they'll get no more money if they do. That's dollar diplomacy.~~

One of the sticking points in our troubles concerning the finding of a new NCC Secretary these past few painful months has been the stipulation that the new Secretary must speak English. I wonder if that isn't an example of cultural aggression. ~~I am sure that one of the weaknesses of many of our great ecumenical conferences is that the delegates from the younger churches have to speak English and are therefore not ^{always} really representative of their churches.~~ Not until last week did someone finally suggest that what we really need as NCC Secretary ^{here} is a man who can pull the Korean churches back to working together, and whether he speaks English or not is relatively immaterial. End

The problem of the dollar is even more difficult. At the height of the Seung Dong controversy, a close, tense vote in Kyung An presbytery went our way, and one of the pastors swung around on me, livid with anger. "You did this with your American dollars," he shouted. He was wrong, but there are lots of Koreans who think he was right, and that in itself is part of the problem.

Part of your future had better be spent trying to find an answer to this ^{question:} ~~problem:~~ how do we keep our dollars from doing more harm than good to the Korean church? How can they be used to strengthen, not pauperize it? Our forefathers worked out right here the best answer to that problem that the last generation produced: the Nevius Plan. We have yet to come up with a comparable solution ^{in our generation} to fit today's changed situation, and until we do, our future is compromised.

The formation of the East Asia Christian Council, with its projected pooling of all resources into a common fund for mission is one attempt toward a solution, but it is not yet a solution. Until the younger churches themselves support such a fund, a subsidy will be a subsidy whether it comes from America or from an ecumenical body. ~~On ^{hand}, with the joint ^{and} fund ^{and} ^{with} ^{part} ^{of} ^{the} ^{solution}~~

One of the top ten criticisms of Christian missionary strategy in China as pinpointed by the missionaries themselves in a post-mortem survey of the mistakes that may have led to failure, was this: "Too much money was used..."

Incidentally, it may help you plan your own future and avoid failure to run quickly down the list of ^{the} major criticisms which the missionaries levelled at themselves in "Lessons to be Learned from the Experiences of Christian Missions in China".¹ At some points I would disagree, but this is the voice of the

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majority in the order of their unanimity of consent:

1. There was too much talk and not enough action about self-support..
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5. Too many missionaries had an inadequate understanding of the Chinese language, customs, culture and philosophy.
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8. Christian literature was inadequate...
9. Too much emphasis was put on correct organizational procedures, not enough on the spiritual life.
10. Too much money was used...." *End*

(You will not agree that all the criticisms are valid here)

→ *This* I know ~~this~~ is all negative, *but* draw your own positive conclusions, *and but* remember that in this tense and inflammable revolutionary age you cannot afford too many ~~of these things~~ mistakes, or you may find yourselves ex-Korea, as some of us are ex-China, missionaries.

As for a concrete, positive blue-print for your future as missionaries, I just don't see *in* my crystal ball. The road is obscured by a cloud, perhaps because it seems to be leading into a paradox. It splits into two parallel paths as if ~~unresolvable~~ we're expected, somewhat uncomfortably, to try to straddle both. You can call it the thesis and antithesis of the dialectic of our future, unresolved and in continual tension until God leads us into His own perfect synthesis in His own good time.

It is the paradox of a parallel call that comes to us: to integrated witness, on the one hand, and to prophetic witness on the other. The one is the call to be a fraternal worker; the other the call to be a missionary. I think we are going to have to try to learn to be both.

We have a function and a calling as missionaries. That is primary and basic and the rise of the younger churches cannot make it obsolete, as some proponents of the "fraternal worker" concept have tried hard to maintain. There will have to be, even in the new day, a place for the voice of one sent from outside, not just to work with, but to speak to; not to indigenize and conform, but to ~~send~~ the call to reform. I recall a disturbing phrase from James Joyce which applies not only to the artist, but also to the missionary as prophet: "The artist must utterly alienate himself from society in order to observe it aright". *One of* our ~~missionary imperatives for the future is observation.~~ We have a contribution of *prophetic* perspective that cannot be made from within. That's why we're sent from without.

Don't spend your whole missionary career crippled with a guilt complex about your incomplete indigenization. No matter how hard you try, there will always be a

— and you'd better try hard —

~~_____~~

Future - 8 8 8 8 8 8 8

Don't mope about it.

foreignness about you. Use it for the glory of God, as Paul used his Roman citizenship. There will be ways in which God will be able to use you better as an American than as a poor imitation of a Korea. Be yourselves, in Christ.

Among the top priorities in your prophetic mission as missionaries, one stands out as ^{urgently} demanding the formulation of a missionary strategy: the recovery of ethical standards in the Christian community.

But there is another side to the paradox of our future. Because we in Korea have a tendency (and I share it) to bristle at the term "fraternal worker", we are in danger of appearing to reject the Biblical pattern of partnership in mission. It is not easy to be a prophet and a partner at the same time, but this is precisely, I think, what our future is going to demand of us.

We are sent from outside, and the mark of our calling is not our relationship and identification with our colleagues, it is our obedience to the Lord our Sender, but unless we are able to adjust and adapt ourselves into the right place on the field, and in the right way, we may find no place available for us.

The New Yorker tells of a motorist caught in a traffic tie-up on the George Washington bridge. Suddenly he saw an opening in the next lane, and squeezed in between a couple of cars on his left--only to find that the car ahead of him had stalled. Noting that the driver of the stalled car was gesticulating frantically, he figured the man wanted to be pushed, and proceeded to ease into his rear bumper. The car behind promptly banged into him. He signalled the driver astern to stay away, gave another push to the stalled car, and was struck from behind again. At this point a police motorcycle drew alongside him. "I'm trying to shove this car, and the idiot behind me keeps crashing into me," he shouted indignantly. "Look, Mac," said the cop. "The guy you're pushing is pulling the car behind you. You're on top of the tow rope."

There's a place now and there always will be a place for foreign missionaries in Korea, but it is not on top of the tow rope. We've been told we don't belong out in front, pulling. That's ^{is} paternalism. So now we ~~are~~ ^{have} run around behind to push--and we ~~are~~ ^{have} fouled up the tow rope.

We don't ^{not} belong ahead or behind, either one. We belong with. We belong in.

A Japanese church leader said to an executive committee meeting of the Kyodan a few years ago: "There are three choices of mission-church relations today, (1) the independent, (2) the cooperative, and (3) the interwoven.

Our Korean Nevius plan represents the first choice, and ~~is~~ ⁱⁿ its day it was far ahead of its age. It kept us off the tow rope.

Our present stage, I would say is cooperation. We work not independently but through the Dept. of Cooperative Work of the General Assembly. This pattern still has its problems so long as there is a mission. Sometimes we get on the tow rope; we stand between the church as a whole, and its leaders.

There is a third and better way,--the interwoven. Organizationally, for us Presbyterians, this means integration. But by itself that is only the outer shell. Unless our hearts and minds and wills as well are interwoven, integration will not mean a thing.

Only as we become genuinely one in Christ with our partners in the church in Korea dare we ^{even} approach the great priorities of our future. "What is your top priority for the next ten years," asked a Chinese visitor not long ago. The answer was just one word. Dr. Han Kyung Chik did not even hesitate a second. "Unity," he said. But unity comes from within. It cannot be built from without.

There is a second priority: the development of a strategy with which to face the problems of transition from a first-generation church to a third-generation church, from a persecuted church to a church with power. No unilateral answer will be adequate. We must think it through together.

And finally, but most important of all now and for the far future, is the priority of renewal and revival. Who can stand outside here? Come within the circle, all of you, and join the fellowship of those who pray, "Lord, revive thy Church; begin with me."

-- Samuel Hugh Moffett
Seoul, Feb. 13, 1961

Global Mission - Is It Over

Walter Rauschenbusch - "The largest & hardest part of Xizang..."

Paul Tillich - "There is no hope for a final stage of history..."
One is too optimistic, One too pessimistic.

3 probable, pessimistic views - (70s)

① Human race is near its end.

② Even if the human race somehow survives, Xty at least, is near its end.

③ If somehow Xty survives - mission must be at its end.

Not true.

~~In doubt~~ I'm making no judgment call about the end of the world - of the human race.
Few tell us not to

But there is a good deal of sentiment predicting the end of Xty. The second axiom.

Canada - "The clock is a grand old dawg..." (70s)

A call to revitalization of the church (70s, p. 3)

The third axiom: "at least the mission must be near its end." (70s, p. 3)

We don't need missionaries any more. - 19th c. mission (mission 21st c. - p. 3)

[20th c. mission] pp. 1-4. 20th c. ecumenicity

21st c. interfaith dialogue.

If you can't see a missionary in your own home town, you probably
won't make a very good missionary anywhere else. - [Great Commission - p. 5]
Comparison - [Great Commission, p. 7] Dr. James Hall -

Brock, citing Marguerite, Hope in Action - ① the evangelistic outreach - "hope in action".

② the social gospel mission - "action in hope".

- D. Brock, "A new paradigm", in IBMR, Oct. 1990, p. 152.

The "pentecostal explosion" - see L. Grant McClung, Jr. "Statistics - Mission in the 1990s" - IBMR, Oct 90, p. 152

citing A. Plummer, in Paul A. Tompkins, The Third Force in Missions (Peabody, Mass., Hendrickson Publ., 1985)

PROPHET AND PARTNER: THE MISSIONARY'S FUTURE

Samuel H. Moffett

Last month we looked back into the glorious past of the Korea mission; today we are asked to look ahead. I have considerable experience in this. Last April 18, for example, I soothed the fears of guest we had invited to dinner by telling them not to worry about the noise in the streets. "Students are always noisy and restless at the beginning of a new school year," I said, clinching with that one bold flash of insight the right to speak with complete confidence about the future.

In 1066 I'd have rushed into the battle of Hastings shouting, "There'll always be an East Anglia". In 1936 I predicted a landslide for Landon, and, as you might guess, in 1960 I was for Nixon. At least I'm getting closer. So tonight, logically, I am the one picked to talk about the future of the missionary in Korea.

What you really want to know, I suppose, are the answers to questions like these:--

1) Do missionaries have a future? Aren't we supposed to fade away with the steam engine and the empire builder and the white supremacist?

2) If we do somehow survive into the new age, what are we supposed to do? We are told rather sharply every year or two what not to do. Tell us, for a change, what we can do and what we ought to do.

All our questions about the future, revolve around these two basis points: the missionary, and his mission. What is he going to be, if anything; and what is he going to do -- in Korea.

First, the missionary. I do not share in the general gloom about the future of the missionary. I predict that he will be with us for a long, long time--even to the end of time, perhaps. What else are the two witnesses of Revelation 11 but missionaries? Prophets, yes, but missionary prophets, for John tells us that they have a message of concern to "the peoples and tribes and tongues and nations". They are not popular, these two missionaries. They are killed. But God does not therefore abandon his missionary work. He simply sends the same two missionaries back again.

I am a little tired of articles about the end of the missionary age, and the decline of the mission. Statistically, missionaries are surging ahead today in their most impressive "great leap forward" since the days of the Student Volunteer Movement. In the last ten years, confounding all the prophets of doom, the number of foreign missionaries from North America has almost double. It has increased 81% since 1950. Six years ago David Paton predicted darkly that the missionaries would be out of India in five years. Today there are more missionaries in India than ever. There are now 42,250 Protestant foreign missionaries, the largest number in history. That represents an increase of 3,600 in just the last two years, since 1958.

4 And lest you say, That's all very well, but we're not growing; all the growth is out on the fringe, with the sects and the dissidents", I would like to point out that in the most significant statistical column, the number of new missionaries sent out in the last two years, the Seventh Day Adventists are first with 546, (and they have become associate members of the Division of Foreign Mission of the National Council of Churches), the Methodists are second, with 300, the Southern Baptists are third with 281, and the United Presbyterians are fourth with 234.

In 1850 the United States had	438 Protestant missionaries
In 1890 it had	2,695 missionaries
In 1950	15,039
In 1960	27,219

Who says the day of the missionary is over?

Well, a good many people do, as a matter of fact, in spite of the statistics. Here is a part of a letter from one of our missionaries (not in Korea) to our Board as he sent in his resignation a few years ago: "May I leave a parting recommendation on mission policy, for whatever it is worth. It rests on the premise: the policy of employing missionaries for life is outdated". End of quote. End of missionary!

That comes from a missionary. And many a national Christian in the younger churches would agree. ^{in 1960,} Do you remember when mild and gentle Harold Taylor of the Church of Christ mission here went on furlough last year, how he was seen off at the airport by a surly group of Christians brandishing a sign, "Dictator Taylor, go home." At the seminary last year we found pasted up on the walls a brodside, signed by "The Student Alliance for the Purification of the Church", ~~and~~ the part that caught my attention was

1. Missionary Research Library, Occasional Bulletin, Nov. 23, 1960, Vol XL, 9. But a friction of the increase is due to better statistics in 1960. in 1960: this: "...it was the Northern and Southern Presbyterian missionaries who were the leaders in splitting the church, bringing us to this sad pass, so they must go home..." I hear that at a reconciliation conference recently, it was the problem of the missionary that posed the first threat to reunion. Reunion, instead the Seung Dong-Yong negotiators will be possible only if all contact is broken off with the missionaries. The older missionaries, they said, are all right, but the new ones coming out are too liberal!

The general argument these days against a future for the missionary rests on three basic propositions:--

- 1) The day of the professional missionary is past; every Christian is a missionary.
- 2) The day of the foreign missionary is past; there is a church now in every land and it is the business of that church to evangelize its own territory.
- 3) The day of the western missionary is past: Western missions are fatally associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism. Its time to wipe the slate clean and make a new start.

Now there is a good deal of truth to these three propositions, more so than we missionaries like to admit sometimes. But as arguments to abolish the missionary, every one of them is illogical and fallacious.

Take the first one: the day of the professional missionary is past because every christian is a missionary. That was the argument that ^{almost} killed the Student Volunteer Movement. It is an attack on functional distinctions in Christendom. What is the difference, really, between the home missionary and the foreign missionary? Only that the foreign missionary, they said, is the missionary with the halo and the furlough. ~~United~~ ? And why distinguish between the missionary and any other kind of full-time Christian worker-- a minister, for example. The minister is as much of a witness as the missionary. For that matter, why reserve the label, "full-time Christian worker" for the professionals, aren't laymen supposed to be full-time Christians? So bolish these invidious distinctions, they said, and return to the Reformation principle of the priesthood of all believers.

It sounds fair and democratic and plausible enough, but its kiss is the kiss of death. "The priesthood of all believers", you know, wiped the priesthood out of the Protestant church (speaking ecclesiastically, not theologically). Much the same thing happened with the Quakers. "Every Christian is a minister", they said, but result was not really to make every Christian a minister, but to abolish the ministry in the Quaker church.

The slogan "Every Christian is a missionary" is a practical fallacy, for actually, functional distinctions in Christian service are indispensable ~~absolutely necessary~~ for effective action. They are as old as the Christian church itself:

"Now you are the body of Christ", says Paul (1 Cor 12:27-29), "and individually members of it. And God has appointed in the church first missionaries (the Greek word is 'apostles') ~~second prophets~~, ~~third~~ ^{second prophets, then} but Philipps translates it 'special messenger'; the Latin is missionary) ~~missionary~~, teachers, then workers of miracles, then healers, helpers, a dministration, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers....?"

Are all missionaries? No. Don't let the argument that every Christian is a missionary shake your faith in your function and your future. There is a specific place in the church of Christ for you.

The second argument is, "The day of the foreign missionary is past because there is a church now in every land, and it is the business of that church to evangelize its own territory".

This argument is not only un-Biblical, it is un-ecumenical, and that is a pretty powerful combination working against it these days. In essence, it is a reversion to nationalistic regionalism. America first ! Let the Americans evangelize America ! Or Egypt first. Let the Copts evangelize Egypt. What kind of a bright pattern for a new day is this? This is no less than a descent into what Bishop Stephen Neill of the World Council of Churches calls "the pit of ecclesiastical nationalism". 1

Beware of tampering with the Great Commission. It does not read, "Go ye into all the world.....unless there is already a church there." There was a church in Rome, but Paul went to Rome, and that was the climax of his mission. There was a church in England when Augustine went to Canterbury, but his mission was no betrayal of missionary policy; it was one of the great turning points of English church history. There was a church in India in 1708 when Ziegenbalg went to Tranquebar. It was the beginning of the modern missionary movement.

The church exists in every land but that is no argument against the missionary. The question that has to be asked is: Does or does not that church any long need the foreign missionary? On the answer to that question rests your future. My own strong conviction is that the missionary is still needed. The existence of the church has changed your future but it has not abolished it.

The younger church needs the missionary, first, because of the immensity of the task it faces.

I know of no church in any land in Asia, Africa or Latin America which is in a position to grapple alone with the overwhelming opportunities of the next two generations. The population of the world, I am told, is exploding at the rate of about 50 million people a year. Only 5 million of the population increase is in the so-called Christian lands; there is a 45 million increase (not new births, but net increase of population) in the lands of the younger churches. If this is true, then the annual increase of population in these lands is larger than their entire Protestant population yet comfortable Christians in their huge Western churches say to the tiny little struggling churches across the sea: We'll take care of our 5 million; the 45 million are yours. It is the business of every church to evangelize its own territory." Nonsense!

The younger church needs the missionary, second, because of its own weaknesses.

1. Stephen Neill, The Unfinished Task, p. 92

We are suffering at the moment, I think, from an over-correction of our missionary perspectives. We Western missionaries, inheritors of old patterns, need to be reminded of the rise of the younger churches and of the changes this fact requires in our missionary patterns. What is just as much needed today is a long, hard look at the strengths and weaknesses of these new partners of ours, the younger churches.

I have been reading a paper by Dale Foster, one of our Africa missionaries, entitled "The Fraternal Workers' Dilemma". In the ecumenical language of the new day," he says, "it sounds fine to speak of the newly independent national church as being 'young, vigorous, progressive and vital.' (But) what is the real picture.....?"

"At Sakbayeme...primary school teachers...refuse to teach a Sunday School class unless they are paid.... Our hospital medical assistants who serve in the name of Christ are demanding money on the side from their patients... The destitute, penniless patients of our Leprosy Colony... actually (gave) more money to the Lord during the year in their little chapel than all of our highly paid medical assistants, school teachers and station employees together had given in the big station Church. We see a Church torn by divisions and old tribal conflicts, hatreds and jealousies. The internal struggle for power now going on among the Church leaders is obvious even to outside observers.....

"What has gone wrong? Where is the transforming power of the Gospel? Why don't we have a strong, virile, evangelistic Church, as in Korea, for example?"

The stinger is in the last sentence: "Why don't we have a strong, virile evangelistic church, as in Korea?" Among the rising younger churches, is Korea the model and the ideal? If so, then as far into the future as I can see right now the younger churches are going to need all the help they can get. Spiritual help, primarily. There will always be a future for that. And this is as good a time as any to remark that the missionary who brings financial help, or even organizational help, into such a situation without apiritual help, does not belong in the future.

The younger church, then, needs the missionary. That does not necessarily mean, however, that it needs missionaries like us. The third general argument against the future of the missionary goes like this: The day of the Western missionary is past because Western missions are fatally associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism.

That is a fallacy, too. Missions were fought all the way by the imperialists. "To get to India," says Lamott, "Carey had to sail in a Danish ship; to get to China, Robert Morrison had to go to America" --all because of the roadblocks with which the imperialists tried to hem in the men they sensed were their inevitable opponents, the missionaries. But if the missionaries are really going to fit into the future we are going to have stop defending ourselves all the time and learn to accept criticism as well as give it. Precisely to the extent that we are still associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism, we will have no future.

One of the sticking points in our troubles concerning the finding of a new NCC Secretary these past few painful months has been the stipulation that the new Secretary must speak English. I wonder if that isn't an example of cultural aggression. A real weakness of great ecumenical conferences is that the delegates from the younger churches have to speak English and are therefore not always representative of their churches. Not until last week did someone finally suggest that what we really need as NCC Secretary here is a man who can pull the Korean churches back to working together, and whether he speaks English or not is relatively immaterial.

The problem of the dollar is even more difficult. At the height of the Seung Dong controversy, a close, tense vote in Kyung An presbytery went our way, and one of the pastors swung around on me, livid with anger. "You did this with your American dollars," he shouted. He was wrong, but there are lots of Koreans who think he was right, and that in itself is part of the problem.

Part of your future had better be spent trying to find an answer to this question: how do we keep our dollars from doing more harm than good to the Korean church? How can they be used to strengthen, not pauperize it? Our forefathers worked out right here the best answer to that problem that the last generation produced: the Nevius Plan. We have yet to come up with a comparable solution in our question to fit today's changed situation, and until we do our future is compromised.

The formation of the East Asia Christian Council, with its projected pooling of all resources into a common fund for mission is one attempt toward a solution, but it is not yet a solution. Until the younger churches themselves support such a fund, subsidy will be a subsidy whether it comes from America or from an ecumenical body.

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Don't spend your whole missionary career crippled with a guilt complex about your incomplete indigenization. No matter how hard you try and you'd better try hard there will always be a foreignness about you. Don't mope about it. Use it for the glory of God, as Paul used his Roman citizenship. There will be ways in which God will be able to use you better as an American than as a poor imitation of a Korea. Be yourselves, in Christ. Among the top priorities in your prophetic mission as missionaries, one stands out as urgently demanding the formulation of a missionary strategy: the recovery of ethical standards in the Christian community.

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We are sent from outside, and the mark of our calling is not our relationship and identification with our colleagues, it is our obedience to the Lord our Sender, but unless we are able to adjust and adapt ourselves into the right place on the field, and in the right way, we may find no place available for us.

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Only as we become genuinely one in Christ with our partners in the church in Korea dare we even approach the great priorities of our future. "What is your top priority for the next ten years," asked a Chinese visitor not long ago. The answer was just one word. Dr. Han Kyung Chik did not even hesitate a second. "Unity," he said. But unity comes from within. It cannot be built from without.

There is a second priority: the development of strategy with which to face the problems of transition from a first-generation church to a third-generation church, from a persecuted church to a church with power. No unilateral answer will be adequate. We must think it through together.

And finally, but most important of all now and for the far future, is the priority of renewal and revival. Who can stand outside? here? Come within the circle, all of you, and join the fellowship of those who pray, "Lord, revive thy Church; begin with me."

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Seoul, Feb. 13, 1961

Conviction + flexibility

a world-wide mission for the whole wide world. We
need ^{every part of it} you. Don't you dare die on us! at the center.

10

III 1

final

THE DAY of the MISSIONARY MOVEMENT IS ENDED.

[7]

III. But at this point, someone is sure to say: "Well, maybe the chch won't die, but at least the missionary movement is ended. That is the third despairing axiom of our time."

Here is part of a letter from one of our Presbyterian missionaries a few years ago. It was a letter of resignation. "May I leave a parting recommendation on mission policy, for whatever it is worth," he wrote. "It rests on the premise: ~~that~~ the policy of employing missionaries for life is outdated..." (Nov. 24, 1954)

As I hear it, the argument that the missionary movement, (~~as we know it now~~) is ended, rests on three major assumptions.

1. The day of the professional life-career missionary is past, because every Christian is a missionary.
2. The day of the foreign missionary is past, because there is a church now in every land, and it is the business of that church to evangelize its own territory.
3. The day of the Western missionary is past, because Western missions are fatally associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism. It is time to wipe the slate clean of the young churches guilty association with the West, and make a fresh, indigenous start.

~~Now~~ Some of those statements hurt, but I am not about to deny them. There's ~~more truth in much current criticism of~~ ~~foreign missions than we like to admit.~~ Every Christian is, in a sense, a missionary, ~~or should be.~~ The church in every land is responsible for evangelizing its own territory. Western missions certainly do have built-in handicaps that weaken their Christian witness. All that is true. But I want to contest the conclusion. ^{granted all this is true,} What makes you think the day of the missionary ~~movement~~ is past.

I. Take the first argument: the day of the professional missionary is past, because every Christian is a missionary. J.C. Hoekendyke, the visiting professor of missions at Union Seminary, N.Y. puts it quite explicitly: "Missions will in an ever-decreasing degree be the main responsibility of set-apart professionals and, probably, will also include less and less specially organized efforts."

Now if he had ^{put it positively and} ~~said~~ ^{in the form of the program:} ^{organized} "the missionary movement must make more room for flexible, mobile, ad hoc, paramissionary, lay participation in world-wide Christian outreach, I would completely agree with him. And in Korea we have ^{had} a professor from Columbia University's Medical School, and the Director of a foreign investment corporation, and a student taking a year's study abroad, that I wouldn't give up for any amount of regular professional missionary help. They've opened up whole new corridors of doors to the gospel. ~~But~~

But one of the major reasons for their effectiveness is that they supplement and enlarge, they do not replace and make obsolete the work of their professional, "set-apart" missionary colleagues any more than ~~they~~ ^{the professional missionary} replace the Korean pastor. The mission challenge of the 70s is going to be so immense and so varied that we are going to need all the ^{new} forms of mission we can ~~find~~ ~~use~~, ~~it~~ ~~without~~ ~~giving~~ ~~up~~ ~~any~~ ~~of~~ ~~the~~ ~~old~~ ~~forms~~ ~~that~~ ~~work~~.

So don't tell me the day of the ^{professional} missionary is past, because every Christian is a missionary. That was the argument that killed the Student Volunteer Movement, and ~~took~~ ~~the~~ ~~foreign~~ ~~missionary~~ ~~challenge~~ ~~right~~ ~~out~~ ~~of~~ ~~the~~ ~~Student~~ ~~Christian~~ ~~Movement~~. In the name of being fair to everyone, it tried to abolish functional distinctions in Christendom. What's the difference between foreign missionaries and home missionaries, they asked. Nothing - only that the foreign missionary gets a furlough and a halo. ~~It's~~ And why distinguish between the missionary and any other kind of full-time worker? the minister, for example. For that matter, why reserve the "full-time Christian worker" label for the professionals. Aren't laymen supposed to be full-time Christians? Abolish these invidious distinctions - abolish the professional - (and return to the Reformation principle of the priesthood of all believers; and) every Christian is a missionary.

[It sounds plausible - but I might point out in passing, as an historian that practically speaking, the slogan "priesthood of all believers" didn't make all believers priests, it simply wiped the priesthood out of the Protestant church (I'm speaking ecclesiastically, not theologically). And when the Quakers

It sounds so fine, so Christian. I only wish it were more Biblical. "Every Christian is a missionary" is a practical fallacy and a semantic evasion. What it ~~really~~ ~~was~~ is trying to say is "Every Christian should be a listening Christian", which is a very different thing. Functional distinctions in Christian service are an absolutely necessary tool for effective action. They are as old as the Christian church itself.

"~~God has appointed~~ Now you are the body of Christ" (I. Co. 12:27-29), "and individually members of it. And God has appointed in the church first missionaries (the Greek word is 'apostle', I'm using the Latin, 'missionary'), second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all ^{prophets} ~~preachers~~? Are all teachers..."

You see. "Are all missionaries?" No. We still need the distinction — the professional, Biblical set-apart missionary. What is everybody's business soon becomes nobody's business. Christian mission without professionals is as avant nonsense to me as a NASA moon-landing without professionals. It took 400,000 people, ~~and 20,000~~ professionals, and 20,000 factories (read Mission Board) working together for an accepted, focused goal, to put a man on the moon. I submit that world evangelism is of a higher priority than a moon landing, and demands no less intense, professional dedication and skill. ~~Paul was~~ ~~that man~~. We still need the professionals.

(to p. 4.)

teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers....?"

Are all missionaries? No. ~~And don't let that argument shake your faith in your function and your future.~~ *We still need the professional, Biblical set-apart missionary.*

II. The second argument is, "The day of the foreign missionary is past because there is a church now in every land, and it is the business of that church to evangelize its own territory."

This argument is not only un-Biblical, it is un-ecumenical, and ^{in my circles} that is a pretty powerful combination working against it, ~~these days~~. In essence, it is a reversion to nationalistic regionalism. America first! Let the Americans evangelize America! Or Egypt first. Let the Copts evangelize Egypt. This is no bright pattern for a new day. This is a descent into what Bishop Stephen Neill of the World Council of Churches calls "the pit of ecclesiastical nationalism". 1

tamper with

Don't ~~excuse~~ the Great Commission. It does not read, "God ye into all the world...unless there is already a church there." There was a church in Rome, but Paul went to Rome. It was the climax of his mission. There was a church in England when Augustine went to Canterbury, and it was no betrayal of missionary policy; it was one of the great turning points of English church history. There was a church in India in 1708 when Ziegenbalg went to Tranquebar. It was the beginning of the modern missionary movement.

The existence of the church in every land is no kind of an argument against the future of the ^{missionary} missionary. First this question has to be answered, ~~Does the church~~ ~~excuse~~ Is it true ⁱⁿ that the younger churches no longer need the foreign missionary? On the answer to that question rests your immediate future. My own strong conviction is that the missionary is still needed. The existence of the church has changed ^{the missionary} your future; ^{but} it has not abolished it.

The younger church needs the missionary, first, because of the immensity of the task it faces.

I know of no church in any/land in Asia, Africa or Latin America which is in a position to grapple alone with the overwhelming evangelistic opportunities of the next two generations. // The population of the world, ^{I am told,} as we are often reminded, is exploding at the rate of about 50 million people a year. Only 5 million of the population increase is in the so-called Christian lands; there is a 45 million increase (not new births, but net increase of population) in the ~~so-called non-Christian~~ lands of the younger churches. ² ~~But~~ comfortable Christians in their huge Western churches say to the tiny little struggling churches across the sea: "The 5 million is our responsibility; the 45 million is yours." ^{well known case of an} ~~there is a church in every land and it is the business of that church to evangelize its own territory.~~

As long as the task is so immense, the younger chch will need all the help it can get. Even the missionary.

The younger church needs the missionary, second, because of its own weaknesses.

1. Stephen Neill, The Unfinished Task, p. 92

2. if this is true, the annual increase of population in these lands is larger than their entire Protestant community!

IV. The third general argument the future of the missionary movement is that the day of the Western mission is past, because Western missionaries are ^{fatally} associated with imperialism, dollar diplomacy, cultural aggression, ecclesiastical paternalism. (12)

We can argue every one of those accusations, but perhaps it would be better to stop defending ourselves all the time and learn to accept criticism. Precisely to the extent that we are still associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism, our Christian mission will have little future in the Seventies. ~~However~~, And what a blessing it is when mission is not Western — but Asian, African and Latin American ^{and Western}, too, all joined in mission.

~~But let the Western missionary not feel too guilty about being Western. There's really nothing ^{nothing and a Westerner} we can do about being Western. ^(That's the way he's packaged, and rather than feel solguilty about it.) and if he is willing to be a Christian, and a missionary, by the grace of God his Western-ness won't outweigh his love. The primary mark of the missionary calling, after all, is ~~not~~ identification and even a Westerner can learn to adjust and adapt himself into the right place on the mission field. ~~of Paul, of course, has to be done, or they will be~~ ~~we can't do that, we may find no place available for us.~~~~

The New Yorker tells of a motorist caught in a traffic-tie-up on the George Washington bridge. Suddenly he saw an opening in the next lane, and squeezed in between a couple of cars on his left. Just as he got in, the car ahead of him stalled. The driver of the stalled car was gesticulating at him frantically, and he figured the man wanted to be pushed. So he eased into the rear bumper. The car behind promptly banged into him. He signalled the driver astern to stay away, gave another push to the stalled car, and was struck from behind again. A police car drew up alongside. "I'm trying to shove this car," he shouted to the police, "and the idiot behind keeps banging into me." "Look, Mac," said the cop. "The guy you're pushing is pulling the car behind you. You're on top of the tow rope."

There's a place now and there always will be a place for the foreign missionary, but it is not on top of the tow rope. We've been told we don't belong out in front, pulling. That's paternalism. So now we've run around behind to push - and we've fouled up the tow rope.

We don't belong ahead or behind, either one. We belong with. ~~And~~ We belong in. But to get in, we still have to go. Perhaps the best thing I could say about mission in the Seventies I learned from someone under thirty. It was ^{at} a youth panel at a conference last year. They ~~moderators~~ were talking about evangelism, and the moderator asked, "Where would you ~~go~~ take some one you really wanted to reach for Jesus Christ. And one of the girls said, "You know, I don't think I'd take him. I think I'd go to him."

The missionary is the one who goes. And
As long as it takes going to reach people for J.C. - we
are going to need missionaries.

We are suffering at the moment, I think, from an over-correction of our missionary perspectives. We Western missionaries, inheritors of old patterns, needed to be reminded of the rise of the younger churches and of the changes that ^{these} requires in our missionary patterns. What is just as much needed today is a long, hard look at the strengths and weaknesses of these new partners of ours, the younger churches.

I have been reading a paper by Dale Foster, one of our Africa missionaries, entitled "The Fraternal Workers' Dilemma".¹ "In the ecumenical language of the new day," he said, "it sounds fine to speak of the newly independent national church as being 'young, vigorous, progressive and vital'. (But) what is the real picture...?"

"At Sakbayeme...primary school teachers...refused to teach a Sunday School class unless they are paid... Our hospital medical assistants who serve in the name of Christ are demanding money on the side from their patients... The destitute, penniless patients of our Leprosy Colony...actually (gave) more money to the Lord during the year in their little chapel than all of our highly paid medical assistants, school teachers and station employees together had given in the big station Church... We see a Church torn by divisions and old tribal conflicts, hatreds and jealousies. The internal struggle for power now going on among the Church leaders is obvious even to outside observers...."

"What has gone wrong? Where is the transforming power of the Gospel? Why don't we have a strong, virile, evangelistic Church, as in Korea, for example?"

The stinger is in the last sentence: "Why don't we have a strong, virile evangelistic church, as in Korea?" Among the rising younger churches, is Korea the model and the ideal? If so, then as far into the future as I can see right now the younger churches are going to need all the help they can get. Spiritual help, ^{prayer} ~~and~~ is. There will always be a future for that. And this is as good a time as any to remark that the missionary who brings financial help, or even organizational help, into such a situation without spiritual help, does not belong in the future.

The younger church needs the missionary, fund, because of its incompleteness.

III. The third general argument against the future of the missionary goes like this: The day of the Western missionary is past because Western missions are fatally associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism.

This is a fallacy, too. Missions, it should be pointed out ~~some~~, were fought all the way by the imperialists. "To get to India," says Lamott, "Carey had to sail in a Danish ship; to get to China Robert Morrison had to go to America"--all because of the roadblocks with which the imperialists tried to hem in the men they sensed were their inevitable opponents, the missionaries.

But if ^{we} missionaries are really going to fit into the future we are going

1. Dale Foster, "The Fraternal Worker's Dilemma", address, Elat, Aug. 6, 1959
2. Willis Lamott, Revolution in Missions, N.Y., 1954, p. 117

Future - 666666

to have to stop defending ourselves all the time and learn to accept criticism as well as give it. Precisely to the extent that we are still associated with political imperialism, dollar diplomacy, cultural aggression and ecclesiastical paternalism, we will have no future.

~~Do you ever find yourself asking, Am I tolerated here only because I bring money with me? Do you ever find yourself thinking, They can do that if they want to, but they'll get no more money if they do. That's dollar diplomacy.~~

One of the sticking points in our troubles concerning the finding of a new NCC Secretary these past few painful months has been the stipulation that the new Secretary must speak English. I wonder if that isn't an example of cultural aggression. I am sure that one of the weaknesses of many of our great ecumenical conferences is that the delegates from the younger churches have to speak English and are therefore not always really representative of their churches. Not until last week did someone finally suggest that what we really need as NCC Secretary ^{here} is a man who can pull the Korean churches back to working together, and whether he speaks English or not is relatively immaterial.

The problem of the dollar is even more difficult. At the height of the Seung Dong controversy, a close, tense vote in Kyung An presbytery went our way, and one of the pastors swung around on me, livid with anger. "You did this with your American dollars," he shouted. He was wrong, but there are lots of Koreans who think he was right, and that in itself is part of the problem.

Part of ^{our} your future had better be spent trying to find an answer to this problem: how do we keep our dollars from doing more harm than good to the ^{national} Korean church. How can they be used to strengthen, not pauperize it? ^{Our My pediments} forefathers ^{have} worked out right here the best answer to that problem that the last generation produced: the Nevius Plan. We have yet to come up with a comparable solution to fit today's changed situation, and until we do our future is compromised.

The formation of the East Asia Christian Council, with its projected pooling of all resources into a common fund for mission is one attempt toward a solution, but it is not yet a solution. Until the younger churches themselves support such a fund, a subsidy will be a subsidy whether it comes from America or from an ecumenical body.

→ One of the top ten criticisms of Christian missionary strategy in China as pinpointed by the missionaries themselves in a post-mortem survey of the mistakes that may have led to failure, was this: "Too much money was used..."

Incidentally, it may help ^{me} ^{in the 70s,} you plan your own future and avoid failure ^{if we} to run quickly ^{down} the list of major criticisms which the missionaries levelled at themselves in "Lessons to be Learned from the Experiences of Christian Missions in China". ¹ At some points I would disagree, but this is the voice of the

look back of
the mistakes
of the 40s & 50s
& 60s.

1. H. S. Matthews, compiler, "Lessons...", Aug. 31, 1951, Research Committee of the Division of Foreign Missions of the N.C.C., mimeographed

majority in the order of their unanimity of consent:

1. There was too much talk and not enough action about self-support..
2. Educational and medical work outstripped the development of the church in the size of institutions and the quality of leadership.
3. There was too much foreign-owned and controlled property in too many places, including large houses in high-walled isolate residence compound.
4. Too little effort was made by the church to help the farmers or exploited factory workers.
5. Too many missionaries had an inadequate understanding of the Chinese language, customs, culture and philosophy.
6. Too many missionaries kept too much control, too long.
7. The church remained too Western, and not sufficiently indigenous.
8. Christian literature was inadequate...
9. Too much emphasis was put on correct organizational procedures, not enough on the spiritual life.
10. Too much money was used...."

~~I know this is all negative.~~ [Draw your own positive conclusions, and remember that in this tense and inflammable revolutionary age you cannot afford too many of these ~~China~~ mistakes, or you may find yourselves ex-Korea, as some of us are ex-China, missionaries.

IV A concrete, positive blue-print for your future as missionaries I just don't see in my crystal ball. The road is obscured by a cloud, perhaps because it seems to be leading into a paradox. It splits into two parallel paths as if ~~soxxfuture~~ we're expected, somewhat uncomfortably, to try to straddle both. You can call it the thesis and antithesis of the dialectic of our future, unresolved and in continual tension until God leads us into His own perfect synthesis in His own good time.

It's the paradox of a parallel call that comes to us: to integrated witness, on the one hand, and to prophetic witness on the other. The one is the call to be a fraternal worker; the other the call to be a missionary. I think we are going to have to try to learn to be both.

→ On the positive side, let me just say this: ^{mission} In the 70s, just as clearly as in the first days of the chh, there is a ^{mission} ~~calling~~ ^{calling} as missionaries. That is primary and basic and the rise of the younger churches cannot make it obsolete, ~~as some proponents of the "fraternal worker" concept have tried hard to maintain.~~ There will have to be, even in the new day, a place for the voice of one sent from outside, not just to work with, but to speak to; not to indigenize and conform, but to sound the call to reform. I recall a disturbing phrase from James Joyce which applies not only to the artist, but also to the missionary as prophet: "The artist must utterly alienate himself from society in order to observe it aright".¹ One of our missionary imperatives for the future is observation. We have a contribution of perspective that cannot be made from within. That's why we're sent from without.

Don't spend your whole missionary career crippled with a guilt complex about your incomplete indigenization. No matter how hard you try there will always be

~~1. Quoted in Life, Jan. 30, 1961, editorial, p. 18~~

foreignness about you. Use it for the glory of God, as Paul used his Roman citizenship. There will be ways in which God will be able to use you better as an American than as a poor imitation of a Korea. Be yourselves, in Christ.

Among the top priorities in your prophetic mission as missionaries, one stands out as demanding the formulation of a missionary strategy: the recovery of ethical standards in the Christian community.

But there is another side, ^{We are sent from outside, but we must make our home within.} ~~to the paradox of our future. (Because we in Korea have a tendency (and I share it) to bristle at the term "fraternal worker", we are in danger of appearing to reject the Biblical pattern of partnership in mission.~~ It is not easy to be a prophet and a partner at the same time, but this is precisely, I think, what our future is going to demand of us.

We are sent from outside, and the mark of our calling is not our relationship and identification with our colleagues, it is our obedience to the Lord our Sender, but unless we are able to adjust and adapt ourselves into the right place on the field, and in the right way, we may find no place available for us.

The New Yorker tells of a motorist caught in a traffic tie-up on the George Washington bridge. Suddenly he saw an opening in the next lane, and squeezed in between a couple of cars on his left--only to find that the car ahead of him had stalled. Noting that the driver of the stalled car was gesticulating frantically, he figured the man wanted to be pushed, and proceeded to ease into his rear bumper. The car behind promptly banged into him. He signalled the driver astern to stay away, gave another push to the stalled car, and was struck from behind again. At this point a police motorcycle drew alongside him. "I'm trying to shove this car, and the idiot behind me keeps crashing into me," he shouted indignantly. "Look, Mac," said the cop. "The guy you're pushing is pulling the car behind you. You're on top of the tow rope."

There's a place now and there always will be a place for foreign missionaries ~~in Korea~~, but it is not on top of the tow rope. We've been told we don't belong out in front, pulling. That's paternalism. So now we've run around behind to push--and we've fouled up the tow rope.

We don't belong ahead or behind, either one. We belong with. We belong in. *But to get in - you have to go. You know, perhaps the best thing I have to say about your mission in the 70's isn't anything I but with me, it's something I learned here. And I learned it from someone who's 30.*

A Japanese church leader said to an executive committee meeting of the Kyodan a few years ago: "There are three choices of mission-church relations today, (1) the independent, (2) the cooperative, and (3) the interwoven.

Our Korean Nevius plan represents the first choice, and for its day it was far ahead of its age. It kept us off the tow rope.

Our present stage, I would say is cooperation. We work not independently but through the Dept. of Cooperative Work of the General Assembly. This pattern still has its problems so long as there is a mission. Sometimes we get on the tow rope; we stand between the church as a whole, and its leaders.

There is a third and better way,--the interwoven. Organizationally, for us Presbyterians, this means integration. But by itself that is only the outer shell. Unless our hearts and minds and wills as well are interwoven, integration will not mean a thing.

Only as we become genuinely one in Christ with our partners in the church in Korea dare we even begin to approach the great priorities of common future. "What is your top priority for the next ten years," asked a Chinese visitor not long ago. The answer was just one word. Dr. Han Kyung Chik did not even hesitate a second. "Unity", he said. But unity comes from within. It ~~cannot~~ may be a gift from without, from God, but it cannot be built from the outside.

There is a second priority which can be faced only from within: the development of a strategy with which to face the problems of transition from a first-generation church to a third-generation church, from a persecuted church to a church with power. No unilateral answer from the West will be adequate. We must think it through together.

And finally, but most important of all, now and for the far future, is the priority of renewal and revival. Who can stand outside and point the finger here? It is for us to come within the circle, all of us, and join the fellowship of those who pray, "Lord, revive thy Church; begin with me." *And where thy Chik. Begin with me.*

— Samuel Hugh Moffett
Seoul, Korea
Feb. 13, 1961

Perhaps the best thing I could say

Joe Barclay asked the youth group: Where would you take some you really wanted to reach for Jesus Christ.

And Dave - Dave Cright, was it - said, "You know, I don't think I'd take him, I think I'd go to him." And that's what I mean when I say mission in the 70s.

- 1. Spread the good news that man is not doomed to die. "The Lord is loved."*
- 2. And that the Chk is not finished - At the end of time, when history is rolled up like a scroll, the Bible says - The Spirit + the Bride (i.e. the Chk) ^{still} say Come"*
- 3. And the mission is not over - it has just begun.*

Another Look at the Question: Is the Day of the Missionary Over?

My subject is the Korea Miracle: A Case Study in Church Growth. I told you last night about my little #3 miracle; one small way in which God reminded me that the day of the missionary is not over. But that is looking at the question from ^{one} western missionary's perspective, which is important for us as an American congregation - but which is nevertheless, only a very small part of the total picture of the Christian world mission today. It almost completely ignored the single most important factor in world missions today. And that factor is the startling rise of the so-called younger churches, the churches of the third world.

This is what ~~Archbishop~~^{William} Temple, in his enthronement address as the Archbishop of Canterbury some 40 years ago, called "the great new fact of our era". And in all our moaning about the declining number of western missionaries - which isn't true ver-all as I pointed out last night - we tend to forget this "great new fact". We are no longer the only people ~~God works through~~ through whom God is working to complete his great salvific purpose for the world. We have new partners - the missionaries of the "third world".

I'm going to focus on Korea. But first a few facts and figures in general. (from Larry D. Pate, For Every People (MARC, 1989) and lets seriously)

We in the west first began to notice the growth of 3rd world missions less than 20 years ago. In 1972 the first small survey was made.

In 1972, it counted 2,650 third-world missionaries. (1,000 Asia, 1,000 Africa, about 500 L.A.)

8 yrs later

1980, the number had skyrocketed: 12,300 (6,000 Asia; almost 5,000 Africa; over 1,000 LA; 375 Oceania)

8 yrs later tripled

1988

36,000 (17,000 Asia; 15,000 Africa; 3,000 LA, 600 Oceania)

The top ^{three} sending countries, if you are interested: India; Nigeria + Japan.

9,000 3,000 2,700

